Social Structure and Forms of Consciousness – On Structure Volume V

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Introduction
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I mean then talk about economics and its process of being a structure – but I argue “In Theory” we are deconstructionists then of course – that individuals are so important – and philosophers are so fundamental – when in fact in theory we call it deconstruction which is the process of the real – which is too unique and too phono-centric but valid – which then criticizes the dialectican for not being empirical as if I should be positivist now – which means empirical real things matter more – actually it is just the search for totality – that is philosophy – the process of totalization is the best process of part and whole – it is also dialectical in motifs – that is Sirohi’s genius – to be in fact unafraid of all the pressures of structures – because in fact it is dialectical to argue that it has these presuppositions – and this facts – dialectics is the art of refuting anything that is not a “part and whole”, “Universal and particular but also singular” and even “singular universal” and such terms covering we mean  the most sophisticated analysis of even Orientalism and such things – which means in fact to ‘be in things themselves” as well which is just an argument which is meant to be sublime – such philosophical excercises are meant to be scientific or refined. We do not admit the crisis is relevant to in fact economic analysis or your politicking or whatever – because we are scientific. And I add that in fact the process is in a reconstruction also “Tehzeeb” and such Islamic words for covering in fact the Urdu process as well which means that in fact there is “form which is literary as well” and also in fact ‘religious forms’ all of this is what is called totalizing – it means to just in fact live in peace and “tehzeeb’ which means to respect a philosopher.

I mean Islam understands better that we are in fact free to live life and be in “Il-Ilaara” which means praise of music and in fact free lives to travel or do whatever – because in fact they are in Islam studying philology to prove that life is theological forms – or in fact sysemtically covered as in fact a process, a structure, events and history all of this is correct, we assert more, in Urdu as Sirohi argues – we assert that genius is truly profound and correct – not the ephemera or what is called idealistic excursions of mixing part and whole however one feels and whatever one says.

I. Philosophy and the nature of Spiritual Whole, Structured Whole or Part and Whole, Such Arcane Debates on Totality and Totalisation in Fact – the Fundamentals of Whole and Part

In fact the process of Dialectical Totalisation – is again about totality, and part and whole and how in fact the process of structured whole from Althusser accuses me of in fact not being a structuralist and being a spiritual whole and holism which then becomes about parts and wholes as a expression of a painting where there is a active unity of parts and wholes in a synthesis which then is totalization – instead we should ask the question – what is a structured whole which means something like – whole and part is then at once a structured whole – which means that structure is about the dialectical mimicking of practice and is modelled into a structure – which then is formalized.

I argue that I am aware of structure – I mean that it is totalization that best argues for a structure – it is in fact about structure – and if one argues against this – it is not philosophy.

II. Contemporaneity and Non-Contemporaneity of the Whole – Is this then our contemporaneity – because in fact there is a essential cross-section of contemporaneity and we add – that are we then contemporaneous – are we in fact important as a subject

The whole then is a Hegelian contemporaneity and we are non-contemperaneosu – all the problems of life as Wittgenstein argues which means that in fact the whole and part is totalization and that is a better condition – but we ask – is it not that the process of dialectical analysis is about the contemporenous and should be therefore shifted to postmodernity and such cultural logics – which make us then live better.

III. Scientific Structure

The problem of not having a concept of structure or even a formalism of that – is to mean something like we do not accept the argument of totalisatio or process or even totality and capturing the totality and are in Aijaz Ahmad in fact discussing the problem of system and is systematic in Fredric Jameson in fact reducing to what he calls the ephemera in Benjamin and just such fragments in Foucualt instead of system as the correct abstraction – and so Aijaz Ahmad argues – that the process of real journalism or even politics all of that is somehow the process of mode of production and politics and bourgeois revolution – which is still systematic. So we mean to Europe and Varoufakis and all this style of game theory of EU and all that – cover instead

dialectics because it is more brilliant than you think – it has covered it system-wise. Systematically – or system – totality – not individual ephemera at all.